


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FINANCE and COMMERCE
**Industrial Output Exceeds
4-Year Plan in 3 Years**

"We have achieved and even exceeded in the years the objectives set in our four-year forecast for industrial development published in 1957," Mr. Mich

Isour, Director-General of the Ministry of Commerce and Industry, told a press conference in Jerusalem last night.

Total investment foreseen for the period 1956-9 was (if translated into 1959 prices) Rs. 432m, whereas actual investment turned out to be Rs. 300m.

close to 100,000 more.

—Plan Superceded

With the exception of the few examples Mr. Tour not go into the actual mechanics of which product tanned. View mod and

It can be seen, commented Mr. Tsaur, that it is difficult to predict industrial developments in detail. It was thought in 1953 that not

them 11,500 tons of tires, and output is moving up to 17,000 tons — making possible the development of auxiliary industries that could not have

Ahead of 1959's

POST Economic Reporter

5%	Rasoco	\$20
6%	Lorich	\$20
8%	Gus-Rasoco	\$20
	C.E.L. LINKED BOND	
9%	Defense Loan	\$20
11%	Housing Loan A	\$20

51%	Local Authority	100%
8%		
61%	Karen Haywood	100%
8%	80-02 117	100%
61%	Rancho	100%
	80-02 117	100%

Dayan: Farmers Won't Have It Better in '60

TEL AVIV. — No improvement in Israeli agricultural conditions is expected in 1960, according to Dayan.

plans develop according to schedule, the Minister of Agriculture, Mr. Moshe Dayan, said yesterday.

He said that by present methods, Israeli farmers were not deriving the maximum potential yields from their lands. Disclosing that last winter Israel had exported some 6,000 tons of vegetables

School of Physiotherapy
Assaf Harofe Hospital
Tserifin

ers were unable to sustain themselves by agriculture alone. (Item)

STATION



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AGOROT

SILON

SILON

SILON

20
CIGARETTES

34
AGOROT

CUBA MOVES CLOSER TO RUSSIA

By GEORGE SIEMAN

HAVANA (UPI)—Nothing is certain in Havana any longer, and the only thing which seems predictable is the increasing cooperation between the Soviet and Cuban Governments.

Almost overnight the situation changed appreciably. Before, everyone was wondering what retaliation Premier Fidel Castro would take against American investments here after President Eisenhower eliminated the Cuban sugar quota. Today everyone is wondering just how far Cuba has drifted — some say pushed — into the Soviet camp.

Of course Dr. Castro, in his sudden and dramatic television appearance from his sick bed, in which he thanked Premier Khrushchev for his support, added to Cuban official confidence, which all in all is growing by leaps and bounds. All newspapers — except "Information," the one remaining paper outside Government control — ignored President Eisenhower's stern warning against a Communist regime in Cuba.

Press Welcomes

Next day "Revolution" — the newspaper closest to the Government — printed the cablegram from Premier Khrushchev attacking American imperialism, and promising that the Soviet Union would take the 700,000 tons of Cuban sugar cancelled by the Americans. It was a perfect parody for large supplement in the same paper — complete with lurid pictures — describing American oppression in Puerto Rico.

Despite all the loose talk in this capital last week about Soviet bloc support of Cuba's "struggle against American imperialism," Cuban officials and their supporters among the populace were never quite sure how much Soviet support would, in fact, be forthcoming. Now they think they have the full and unqualified answer.

Tals international exchange between the Soviet Union and the United States has tended to throw into Cuban economic problems into the background — at least temporarily. In Premier Castro's broadcast no action against American interests was proposed.

The only dark hint about confiscation to come — other than the "law on national-

Mass Demonstrations Back Castro



CASTRO'S DILEMMA

defence" decreed last week is a new decree promulgated against American property by the Cuban Minister of Commerce, Raoul Capero Bonilla. Under this, all U.S. concerns were required to provide the Government with a detailed inventory of their fuel supplies, spare parts and raw materials within three days.

The decree said the move was necessary because of "measures of reprisal" taken by the U.S. against Cuba, and because "some companies show contempt toward our law and thus contribute to that policy of unprovoked aggression against our national interests."

Ambassadors Resign

Popular support for the regime was not really in doubt. But individual defections continue. The resignation of the Ambassador to Bonn, Erik Aguero, on Monday, brought to six the number of ambassadors in leading Western nations who have resigned or been dismissed in the past two weeks.

More sophisticated Cubans are astute at the international storm which is beginning to break over the head of their "revolution." They suddenly find themselves a pawn in the great "Four Great Powers" game they are trying to escape. The cry of "free country or death" is suddenly lost in the commotion caused by foreign charges and counter-charges of Communism in Cuba. But the governing emotion here is still nationalism. It is not the emotion of sophistries. It is the emotion of the mass, and under the Castro leadership, the mass rules the nation.

Last week's mass rally protesting against "American aggression" was a good example. It got off to a slow start: an hour after the scheduled beginning the speakers' balcony of the Presidential palace was still empty. The crowds of "workers, peasants and students" stretching under the palm trees of Havana Bay beyond, had a kind of festive air. The Government had called for a gathering of a million strong —

they got far less. But in the space available it was enough for their purposes. From early morning vendors had been setting up shop. They sold everything from soft drinks to Castro pencils and Cuban flags. A breeze ruffled the tropical heat, but the fans with Fidel Castro's picture on one side sold fast. Cubans know that last four hours.

Precautions Taken

Beside the palace a Red Cross tent had been erected. Inside and outside attendants in hygienic-looking white helmets waited with stretchers to bring in the victims of heat prostration. From the early hours all attention in the city had been focused on the palace. All commercial establishments, including restaurants and cinemas, were closed at noon. Bands of teenagers looting martial melodies paraded down the main streets. Groups of sugar workers, with machetes swinging at their sides, poured into the city. There were caravans of cars, cement-mixers and 10-

YESTERDAY'S PRESS

Page Under Fire

THE Aguda workers are in the Government. Mr. Binyamin Mintz is Minister and the press is studying the implications of the move. Hamada (World Aguda) never has so much suspicion attached to a party admitted to the Government — it has obtained no concessions in the religious sphere. It has sold its birthright for a mess of pottage, and it has committed political suicide. Mr. Mintz and his colleagues have earned the opprobrium of the entire orthodox community and buried their political independence in a most ignominious fashion.

Hamada (General Zionist) observes that time will show whether the Mapai dictatorship, to whom Page is beholden for Mapai's special favour, is less oppressive than the Aguda's. But the important point is that those who judge from the temper of the Knesset at yesterday's voting that the coalition is about to break up, are definitely mistaken. The non-Mapai parties were told to "mind their own business" on why Page was invited and why they were not consulted will step out; if there was any danger of that, Mapai would not act so rudely.

Hamada (non-party) sees the induction of Page as an indication of the beginning of the deterioration of the opposition. This is a dangerous tendency and if it is allowed to make headway, it will permit the concentration of economic and financial assets in the hands of the ruling party. If the others do not stem it in good time, there will be no need for a new election system to reduce the opposition to nothing.

Russian Jews

Devar (Hastadrut) surmises that Moscow's going out of its way at the expense of not a little time and energy to besmirch Israel may be due to the Soviet's awareness that they have not succeeded in extirpating Jewish consciousness from the hearts of Russian Jews. His censuring of the Jewish Agency for its role in the propaganda war in Africa may be laid to other reasons. Instead of fostering a spirit of cooperation and friendship between Israel and these countries, the Soviets are using every possible method of defaming us. This unbridled incitement will cause suspicion not upon Israel but upon the inciters themselves.

PEN FRIENDS

NINA FURS, of a college student living at 713 E. 1st Avenue, wants to correspond with U.S.A. girls aged 18 to 24. JOHN BERRY, of 300 Dashi Street, is interested in correspondence with U.S.A. girls aged 18 to 24. He is a Jew and is exchanging foreign goods.

Foresters' Village for Birya

By YESHAYAHU ASHET

THE last time I saw Birya, a just a few years ago, it was a quiet place with sparse ramshackle buildings and embittered people clamouring for proper roads, water and electricity. The change there was so great since it was therefore all the more remarkable.

With the Jewish National Fund official in charge of the Northern District, Mr. Yehuda Ashbel, we climbed the old road to Birya. There is a new one too, serving the nucleus of modern Birya, but we were headed for the Castle, on the hilltop. The way led across a veritable pine forest whose young trees and saplings give off an invigorating aroma.

It was Mr. Josef Weitz who first visualized Birya as a village of foresters and lumbermen, living off the woods and deriving an additional income from small farming and vine patches in its fertile valleys. Last year an official Birya Rehabilitation Committee endorsed his plan and earmarked upon preliminary work the soil was broken up, terraces were built, rickety buildings torn down, others extensively renovated or enlarged, with

electricity to be installed in a matter of months and Birya connected to the regional water supply, receiving up to 2,000 cum. of water per unit per year. The ground was parcelled off and new access roads constructed.

All around Birya there now stretches a vast landscape of woodland — 10,000 dunams of it — broken by vineyard land to be allotted to individual settlers. There are no less than three million trees in the woods. Not a handful of land will be left unexploited. Most of Birya's settlers stem from North Africa; they were joined by a few Sicilians and converts from families from Alsace. At first they had a difficult time, tending the woods under J.N.F. guidance with no definite plan to work upon. Now Buchris Chamaia, 40, farmer of five, and seven years in Birya, expresses the general feeling: "No one's thinking of leaving now. My future is all with Birya. I like this kind of

work. Uri Binyamin, a policeman of 38, a family man and veteran settler, is full of praise for the work of the J.N.F. and the renovation of the village's schoolhouse and kindergarten.

On a beautiful hill with a magnificent view on Safed and surrounding the J.N.F. is going to erect its northern headquarters, a spacious affair to accommodate all the departments of its development administration. As for Birya-Castle, it is going to be replaced by a modern sawmill that will also provide a first-rate forest-fire lookout.

In Birya, the first woodland village in Israel, all is set for an inspiring new venture to pave the way for a series of similar attempts in Israel's hitherto barren highlands.

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MARGINAL COMMENT

JUDAISM FOR WOMEN

By Geoffrey Wigoder

THUS speaks Mrs. Zarathustra. According to "Time," Dr. Valerie Goldstein, a non-demonstrational Protestant instructor of religion, has attacked modern theology (and, presumably a fortiori ancient theology too) as being "For Men Only." She complains that contemporary theologians make the mistake of assuming that a thinking man's theology is equally good for a thinking woman. Pointing out that there has never been a woman theologian of note, she finds this borne out in the modern theological concept of sin. This, she maintains, is essentially masculine — an outgrowth of anxiety and insecurity — and ignores sins that result from the basic feminine character structure, derived largely from the under-development or negation of self. The problem, she says, is important because society is growing more feminine (and, it could be added, women are growing more masculine) and we are living in a world in which the individual is expected to play a relatively more passive role within the group. A feminine society, she concludes, will have its own special potentialities for good and evil to which a theology based solely on masculine experience may well be irrelevant.

THESE views deserve application within the specific concept of Judaism. The Jewish religion (like Islam) was originally formulated against an oriental background and in many respects it has not outgrown its initial framework. It is a man's religion; theologically, there is no aggrandisement of the feminine to parallel the Catholic elevation of Mary.

THE Jewish concept of God is essentially masculine. God is the "Father" — never the "Mother" or even the "Parent." The medieval philosophers, who took such profound pains to eschew attributing to God any quality which could be in any way regarded as limiting, never questioned the notion of "fatherhood." The Cabalists, in their daring anthropomorphisms, even went further and ascribed mystical qualities to the masculine characteristics of God.

THE masculinity of the Supreme God is a universal religious expression. But for Jews, the masculinity of the Di-

vine world was reflected in the human world. Orthodox Judaism, still today an oriental religion, is "for men only." Modern Jewish apologetics, describing the traditional Jewish attitude to women, have pictured it as a glorification of the female. They cite Deborah and Judith, the famous chapter in Proverbs and proceed through Talmudic and post-Talmudic literature, in which certain legal safeguards are pointed to protect women, down to the modern period when Jewish literature abounds with flowing, emotional portraits of the Jewish wife and the Jewish mother. It is true that there are many noble facets in the Jewish attitude to women—but these are restricted to woman's role in the dining-room, the kitchen and the bedroom. Outside these, she hasn't a chance.

MODERN orthodoxy has either endeavored or been forced to interpret the legal code in a liberal light. The bill passed in the Knesset in 1951 postulating feminine equality led to certain reforms in religious circles and women for the first time, were no longer classed with minors and idiots in being disqualified from giving evidence in the Rabbinical Courts. But these "concessions" have not changed the framework—and that framework is implicitly anti-feminine. It is based on the premise of female inferiority, as is evidenced in various manifestations of religious life, contrasting sharply with modern civil legislation in which the equality of women is axiomatic.

ONE of the great historical trends of our times is universal egalitarianism. Gaps are narrowing between the rich and the poor; between black, yellow and white; between the haves and the have-nots; and between the role in society played by men and women. Jewish orthodoxy, based on a masculine theology and confined within the framework of an outmoded oriental code, is out of step. The theology harms none — it can either be accepted or rejected; the trouble is that the code in this respect has become the official law of the land, imposed without option on all Jewish men — and women.

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THE TREASURE OF NATHDWARA

By CYRIL DUNN

INDIA is full of idols, thousands upon thousands of them, some beautiful, others grotesque and some mere images of stone. But most of them are not idols at all. They are the property of a "sacred person," capable of owning property.

Most of the gods are poor, like the people who worship them. But others are very rich indeed. It is by no means uncommon to come across idols with substantial bank accounts kept in their own names.

Their business dealings are done for them by human agents with the right to sign cheques in their idol's name and to buy industrial shares for them.

The agent is, more often than not, the high priest of the temple. Sometimes he is altogether too human and proceeds as if the temple treasure were his own. When this occurs, matters are sometimes taken to the High Court, where the unfaithful servant is sued by the idol through a "next friend," for in India all Hindu gods are "perpetual minors."

Temple Cache

Some light is thrown upon little-known aspects of Hindu society by the 200-page report of an inquiry recently conducted by the Chief Justice of Rajasthan, that glamorous region of deserts and hilltop strongholds where, until independence, the mighty Rajput Princes ruled.

In the range of hills, full of red fortresses and parched-yellow valleys, that border the driving sand dunes of the old princedom to the south, there is at Nathdwara a famous Hindu temple. The greatest of its idols, Shri Nathji, was hidden here in the 17th century to save it from the fanatical Muslim Emperor Aurangzeb, who went about the land smothering all the old Hindu gods he could find.

Nathdwara then became the State temple of the splendid Maharaja of Udaipur, the son of the Hindu emperor, capital beside the lake and under the embattled hilltops is called the City of the Sun. It is the most beautiful in India. In their day the Maharajas bestowed great riches on Shri Nathji and in democratic India this has not stopped. Many of the richest businessmen in Bombay are devotees of this idol and commonly present him with ten per cent of more of the profits on their successful ventures, usually in the form of gold and jewelled ornaments for the idol to wear.

Treasure Looted

On Christmas Day in 1907 a treasure house in the temple known as the Impeccable Room with impenetrable doors was broken open and a vast store of precious stones, gold and silver, rich brocades and cash taken out of it. The impenetrable room was, in fact, a cache of the Maharaja's treasure. But in the transfer of power from the Rajput prince to the British Government, the treasure was not taken out of the temple.

Perhaps the deity set in when in 1903, the grandfather of the present High Priest was obliged to use his stepbrother and the widow of his late father in the High Court to establish right to succeed. But things took an evidently fatal turn when, in 1932, a songstress called Hansa went to Nathdwara and performed there.

These singing women, often of an exquisite beauty and morally easygoing, are still to be seen in the bare villages of Rajasthan, like fragile immortals out of Rajput paintings. The High Priest's son, Damodar Lal, fell utterly and hopelessly in love with Hansa as soon as he saw her. When she left to perform in the old British hall station of Naini Tal, Damodar followed her, taking his wife and family with him. He also took along a sizeable part of the temple treasure.

His unhappy father, also loaded with treasure, followed Damodar to Simla, the summer capital of British India, where that odd ménage had finally set up house. No doubt his object was to buy Hansa off, but he seems to have failed and died soon afterwards of a broken heart.

Priest Relieved

Outraged by Damodar's conduct, the Maharaja of Udaipur deprived him of his priestly rights and named his son, Govind Lal, then a priest in his place. At once Damodar took a case to the Bombay High Court against the idol. He protested that as he owned the idol he must also own everything given to it by the faithful. Damodar was persuaded to withdraw his suit, but the idol went ahead with his counterclaim and had himself declared sole owner of the temple treasure. When Damodar died in 1936, Hansa's congress was with him still.

The troubles at Nathdwara began long ago, according to

the Chief Justice's report. Perhaps the deity set in when in 1903, the grandfather of the present High Priest was obliged to use his stepbrother and the widow of his late father in the High Court to establish right to succeed. But things took an evidently fatal turn when, in 1932, a songstress called Hansa went to Nathdwara and performed there.

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